A DIRECTION FOR THE GOVERNMENT OF THE TONGVE

according to Gods word.

Printed by *Iohn Legat*, Printer to the Vniversitie of Cambridge. 1597.

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To the Reader.

CHristian Reader, lamentable and fearefull is the abuse of the tongue among all sorts and degrees of men every where. Hence daily arise manifold sinnes against God, and innumerable scandals and grievances to our brethren. It would make a mans heart to bleede, to heare and consider how Swearing, Blaspheming, Cursed speaking, Railing, Backbiting, Slaundering, Chiding, Quarrelling, Contending, Iesting, Mocking, Flattering, Lying, Dissembling, Vaine and Idle talking overflow in all places, so as men which feare God had better be any where, then in the company of most men. VVell then, art thou a man which hast made little conscience of thy speech and talke? repent seriously of this sinne, and amend thy life, least for the abusing of thy tongue thou crie with Dives *in hell.* Send Lazarus Luk.16.14
that he may dippe the tippe of his finger in water and coole my tongue. *And if thou be one which hast care to order thy selfe in speech and silence according to Gods word, oh, do it more. For what a shame is it, that men with the same tongue wherewith they confesse the faith and religion of Christ, should by vaine and ungodly speech utterly denie the power thereof? And for thy better helpe herein, I have penned these few lines following, concerning the Government of the Tongue. Vse them for thy benefite, and finding profit thereby, give glorie to God.* Cl. Io. XCII. Decemb. 12.

W. Perkins.

OF THE GOVERNMENT OF THE TONGVE.

CAP. I.

Of the generall meanes of ruling the Tongue.

THE governement of the tongue is a vertue pertaining to the holy usage of the tongue according to Gods word.

And for the well ordering of it, two things are requisite: a pure heart, and skill in the language of Canaan.

Mat.15.19. The pure heart is most necessarie, because it is the fountaine of speech, and if the fountaine be defiled, the streames that issue thence can not be cleane.

And because the heart of man by nature is a bottomlesse gulfe of iniquitie, two things are to be knowne: first, how it must be made pure: and then how it is alwaies afterward to be kept pure.

The way to get a pure heart, is this. First, thou must seriously examine thy life and thy conscience for all thy sinnes past: then with a heavie and bleeding heart confesse them to God, utterly condemning thy selfe. Thirdly, with deepe sighes and grones of spirit cry unto heaven to God the father, in the name of Christ for pardon I say, for pardon of the same sinnes, as it were for life and death, and that day and night, till the Lord send downe from heaven a sweete certificate into thy perplexed conscience by his holy spirit, that all thy sins are done away. Now at the same instant in which pardon shall be granted, God likewise will once againe stretch foorth that mightie hand of his, whereby he made thee when thou wast not, to make thee a new creature, to create a new heart in thee, to renue a right spirit in thee, and to stablish thee by his free spirit. For whom he iustifieth, them also at the same time he sanctifieth.

The purified heart appeareth by these signes. I. If thou feele thy selfe to be displeased at thine owne infirmities and corruptions, and to droupe under them as men do under bodily sickenesse. II. If thou beginne to hate and to flie thine owne personall sinnes. III. If thou feele a griefe and sorrow after that thou hast offended God. IIII. If thou heartily desire to abstaine from all manner of sinne. V. If thou be carefull to avoide all occasions and entisements to evill. VI. If thou travell and doe thine endevour in everie good thing. VII. If thou desire and pray to God to wash and rinse thine heart in the bloud of Christ.

When

When the heart is pure, to keepe it ſo is the ſpeciall worke of faith, *which purifieth the heart.* Acts.19.15.

Faith purifieth the heart by a particular applying of Chriſt crucified with all his merits. *Eliſha when he went up and lay uppon the dead child, and put his mouth on his mouth, and his eyes upon his eyes, and his hands upon his hands, and ſtretched himſelfe upon him, the fleſh of the child waxed warme. Afterward Eliſha roſe and ſpread himſelfe upon him the ſecond time: then the child neezed ſeven times and opened his eyes.* So muſt a man by faith even ſpread himſelfe upon the croſſe of Chriſt, applying handes and feete to his pierced handes and feete, and his wretched heart to Chriſts bleeding heart, and then he ſhall feele him ſelfe warmed by the heate of Gods ſpirit, and ſinne from day to day crucified with Chriſt, and his dead heart quickened and revived. And this applying which faith maketh, is done by a kind of reaſoning, which faith maketh thus. Hath God of his mercie given his owne Sonne to be my Saviour, to ſhed his bloud for me? and hath he of his mercie graunted unto me the pardon of all my ſinnes? I will therefore endevour to keepe my heart and my life unblameable that I doe not offend him hereafter in word or deed, as I have done heretofore. 2 King.4.24. Verſ.35.

The language of Canaan is, whereby a man endued with the ſpirit of adoption, unfainedly calleth upon the Name of God in Chriſt, and ſo conſequently doth as it were, familiarly talke and ſpeake with God. This language muſt needes be learned, that the tongue may bee well governed. For man muſt firſt bee able to talke with God, before he can be able wiſely to talke with man. For this cauſe when men are to have communication one with another, they are firſt of all to bee carefull that they often make their prayers to God that he would guide and bleſſe them in their ſpeeches, as David did, *Set a watch, O Lord, before my mouth, and keepe the doore of my lippes.* And againe, *O Lord open thou my lippes, and my mouth ſhall ſhew foorth thy praiſe.* Where wee may ſee, that the mouth is, as it were, locked up from ſpeaking any good thing, untill the Lord open it. And Paule having the gift of ordering his tongue in wonderfull meaſure, yet deſireth the *Epheſians to pray for him, that utterance might be given him,* and good reaſon, *becauſe God ruleth the tonge.* Iſa.19.18. Rom.15.6. Pſal.141.3. Pſal.51.17. Eph.6.19. Prov.16.1.

CAP. II.

Of the matter of our ſpeech.

THE government of the tongue containeth two parts: holy ſpeech, and holy ſilence. In holy ſpeech muſt be conſidered the matter of our ſpeech, and the manner.

The matter is commonly one of theſe three: either God, our neighbour, or our ſelves.

As concerning God, this caveat muſt be remembred, that the honourable titles of his glorious Maieſtie be never taken into our mouthes, unleſſe it be upon a weightie and iuſt occaſion, ſo as we may plainely ſee that glorie will redound to him thereby: and for this cauſe the third commandement was given, that men might not *take up the name of God* Exod.20.7. *in vaine*, that is, raſhly and lightly.

And therefore lamentable and fearefull is the practiſe everie where. For it is a common thing with men to beginne their ſpeech, and to place the titles of Gods moſt high Maieſtie in the forefront almoſt of every ſentence, by ſaying, *O Lord! O God! O good God! O mercifull God! O Ieſu! O Chriſt, &c.* If a man be to ſay any thing, he will not ſay, *Yea*, or *Nay*: but, *O Lord yea*: or, *O Lord nay*. If a man be to reprove his inferiour, he will preſently ſay, *O Lord have mercie on us, what a ſlowbacke art thou, what a lye is this, &c.* An earthly Prince, if he ſhould haue his name ſo toſſed in our mouthes at everie word, would never beare it, and how ſhall the everliving God ſuffer it? nay, how can he ſuffer it? I ſay no more, but thou with thy ſelfe thinke how: for in the third commaundement the puniſhment is ſet downe, *That hee will not holde him guiltleſſe that taketh his Name in vaine.* And the Angels in reverence to Gods Maieſtie cover their faces, Iſai. 6. 2.

Concerning our neighbour, we are to conſider whether the thing which we are about to ſpeake be good or evill.

This being weighed, if it be good, and ſo commendable, then we are readily and cheerefully, and that upon every occaſion to utter it, eſpecially in his abſence, whether he be a friend or a foe: as Saint Iohn wri- 3.Ioh.12. teth of Demetrius. *Demetrius* (ſaith he) *hath good report of all men, and of the truth it ſelfe: yea, and we our ſelves beare record, and ye know that our teſtimonie is true.*

As for the evill which any man ſhall know by his neighbour, he is in no wiſe to ſpeake of it, whether it be an infirmitie or a groſſe ſinne, unleſſe in his conſcience he ſhall find himſelfe called of God to ſpeake.

A man is called to ſpeake in three caſes: Firſt, when he is called before a magiſtrate, and is lawfully required to teſtifie the evill which he knoweth by another. II. When any is to admoniſh his brother of any fault for his amendment. III. When the hurt or daunger that may ariſe of the evill is to be prevented in others. As a man may ſay to one well diſpoſed, Take heed of ſuch a mans companie: for he is given to ſuch or ſuch a vice.

1.Cor.1.11. To this end, they of *the houſe of Cloe* doe certifie Paule of the Gen.37.2. diſorders in Corinth. And *Ioſeph certifieth his father of his brethrens*

ſlanders.

ſlanders. In this caſe all treaſons are to be revealed, as tending to the ruine of the whole common wealth. Thus *Eliſha revealeth the ſecret of the king of Syria.* 2.King.6.8.

And if it ſhall be thought convenient to mention the evill which we know by any man, it muſt be done onely in generall maner; the perſon, and all circumſtances which will deſcrie the perſon, concealed.

Concerning things which are ſecret in our neighbour, we are not to be ſuſpitious, but to ſuſpend both ſpeech and iudgement. *Love ſuſpecteth no evill. Iudge nothing* (ſaith Paule) *before the time, untill the Lord come, who will lighten things that are hid in darkeneſſe, and make the counſels of the heart manifeſt.* 2.Cor.13. 1.Cor.4.5. Auguſtine hath a good and a ſpeciall rule to this purpoſe, that there be three things of which wee muſt give no iudgement: Gods predeſtination, the Scriptures, and the eſtate of men uncalled. *Aug.lib.10. confeſſ.23.*

As touching a mans ſelfe, he is neither to praiſe nor diſpraiſe himſelfe. As Salomon ſaith, *Let another praiſe thee, and not thine owne mouth: a ſtranger, and not thine owne lippes.* Prov.27.2. Yet otherwhiles the times doe fall out, that a man may uſe an holy kind of boaſting, eſpecially when the diſgrace of the perſon is the diſgrace alſo of the Goſpell, and of Religion, and of God himſelfe: as Paul did. *But wherein* (ſaith he) *any will uſe boldneſſe, (I ſpeake fooliſhly) I will uſe boldneſſe. They are Hebrewes, ſo am I, &c.* 2.Cor.11.21.

CAP. III.

Of the manner of our ſpeech, and what muſt be done before we ſpeake.

THus much of the matter of our ſpeech. Nowe followeth the manner.

In the manner of our ſpeaking three things are to bee pondered: What muſt be done before we ſpeake: what in ſpeaking: what after we have ſpoken.

Before we ſpeake, conſideration muſt be uſed of the thing to be ſpoken, and of the end. Iames requireth that men *ſhould be ſlow to ſpeake, and ſwift to heare.* Iam.1.19. *Salomon* ſaith, *He that anſwereth a matter before hee heare it, it is folly and ſhame to him.* Prov.18.13. The minde is the guide of the tongue: therefore men muſt conſider before they ſpeake. The tongue is the meſſenger of the heart, and therefore as oft as wee ſpeake without meditation going before, ſo oft the meſſenger runneth without his arrand. The tongue is placed in the middle of the mouth, [a] and it is compaſſed in with lips and teeth as with a double trench, to ſhew us, how we are to uſe heede and preconſideration before we ſpeake: and therefore it is good adviſe, to keepe the keye of the mouth not in the mouth

[a] *Chryſ.hom. 22. ad pop. Antioch.*

Lib. de nat. & grat. but in the cupbord of the mouth. Auguſtine ſaith well, that as in eating and drinking men make choice of meates: ſo in manifold ſpeeches we ſhould make choice of talke.

Here are condemned idle words, that is, ſuch words as are ſpoken to little or no end or purpoſe. And they are not to be eſteemed as litle ſins,

Mat.12.36. when as men *are to give account of every idle word.*

CAP. IIII.

What is to be done in ſpeaking; and of wiſedome.

WHen we are in ſpeaking, two things are to be practiſed: firſt, care muſt be had of the ſpeech, that it be *gracious*: ſecondly, it is to be uttered with convenient bonds of truth.

The ſpeech is gracious, when it is ſo uttered, that the graces of God

Coloſ.4.6. wrought in the heart by the holy Ghoſt, are as it were pictured and painted forth in the ſame: for ſpeech is the very image of the heart.

Eph 4.25. σαπρος. Contrary to this is *rotten ſpeech*, that is, all ſuch talke as is voide of grace, which is the heart and pith of our ſpeech.

a Eph.5.3. Pſal.16.4. And by this it appeareth, a that no voice can be named but with diſliking: and hereupon in Scriptures when by occaſion a vice ſhould be named, in token of a loathing thereof, the name of the vice is omitted, and the name of the contrarie vertue uſed in the roome thereof, as in

Iob.1.5. theſe wordes: *For Iob thought, It may be that my ſonnes have ſinned and bleſſed*, that is, *blaſphemed God.* This being true, then by proportion the

1.King.21.10. viſible repreſentation of the vices of men in the world, which is the ſubſtance and matter wherof plaies and enterludes are made, is much more to be avoided.

Gods graces, which we are to ſhew forth in our communication, are

1.2.3.4.5. 6.7.8.9. theſe: Wiſedome, Truth, Reverence, Modeſtie, Meekeneſſe, Sobrietie in iudgement, Vrbanitie, Fidelitie, Care of others good name: and let us conſider of them in order.

Wiſedome in our ſpeech is a goodly ornament. The Apoſtles when they waighted for the holy Ghoſt in Ieruſalem, it deſcended upon them

Act.24. in the forme of fierie tongues: and then it is ſaid that *they ſpake as the holy* λογοις διδακτοις *Ghoſt gave them utterance in Apophthegmes or wiſe ſentences.* And he that

Prov.6.23. governes his tongue wiſely *addeth doctrine to the lips*, that is, ſo ſpeaketh, as that others be made wiſe thereby.

This wiſedome is then ſhewed, when a man can in iudgement apply his talke, and as it were in good manner make it fit to all the circumſtan-

Prov.19.11. ces of perſons, times, places, things. *A foole powreth out all his mind, but a wiſe man keepeth in till afterward. A word ſpoken in his place, is like apples of gold with pictures of ſilver.*

Now he that would have his ſpeech to be wiſe, muſt firſt of all himſelfe become a wiſe man. And the wiſe man of whom the holy Scriptures ſpeake, is a godly man, and ſuch an one as feareth God: becauſe this feare of God is the *beginning and head of wiſedome*: as on the contrarie, the foole, whereof the Scripture often ſpeaketh, is the ungodly perſon, that maketh no conſcience of any ſinne. And indeede ſuch an one is the moſt ſenſeleſſe foole of all. He that ſhall ever and anon be caſting himſelfe into the fire and water, and runne upon daungerous places to breake his legges, armes, necke: and further ſhall take pleaſure in doing all this, is either a foole or a mad man. Now the ungodly man as oft as he ſinneth, he indevoureth as much as in him lyeth to pitch his ſoule into hell, and whereas he taketh pleaſure in ſinne, he ſports himſelfe with his owne deſtruction.

Prov.1.7. Eccle.12.13. Pſal.14.1. and 38.5. Gen.34.7.

Furthermore the man fearing God muſt have two things in his heart: a perſwaſion of Gods preſence; and Awe.

The perſwaſion of Gods preſence is, whereby a man is continually reſolved, that whereſoever he is, he ſtandeth before God, who doth ſee even into the ſecrets of his heart. This was in *Cornelius: Now therefore* (ſaith he) *we are in Gods preſence to heare all things that are commaunded thee of God.*

Act.10.33.

Awe in regard of God, is that whereby a man behaveth himſelfe reverently, becauſe he is in Gods preſence.

Awe is either in regard of ſinne or of chaſtiſements.

Awe in reſpect of ſinne, is when one is afraid to ſinne, fearing not ſo much the puniſhment, as ſinne it ſelfe, becauſe it is ſinne. For he feareth God indeed, which is of this mind, that if there were no Iudge to condemne him; no hell to torment him; no devill nor conſcience to accuſe him; yet he would not ſinne, becauſe Gods bleſſed Maieſtie is by it offended and diſpleaſed: and if he had it in his choice, whether he would ſinne or looſe his life, he had rather die then willingly and wittingly ſinne againſt God. This awe being in Ioſeph, was the cauſe that mooved him not to commit folly with Putiphars wife. *How then*, ſaith he, *can I do this great wickedneſſe, and ſinne againſt God?*

Gen.39.9.

Awe in chaſtiſements is, when one humbleth himſelf under the mightie hand of God with all meekeneſſe and patience, when God layeth his hand on him more or leſſe. When Shemi came forth and curſed David, and flung ſtones at him, what did he? truly he ſtood in awe of God, and therefore ſaid, *What haue I to do with you, ye ſonnes of Zeruiah? for he curſeth, even becauſe the Lord hath bidden him curſe David, who dare then ſay, Wherefore haſt thou done ſo?*

2.Sam.16.10.

When a man is thus made wiſe, that is, righteous and fearing God, he is ſo guided by the ſpirit of feare, that he can not but ſpeak wiſely. Salomon ſaith, *The lips of the righteous know what is acceptable: but the mouth*

Prov.10.31.

of the wicked ſpeaketh froward things. And againe, *The heart of the wiſe guideth the mouth wiſely.*

Contrarie to this is fond and fooliſh talke: an example hereof we have in Luke, where Pilate wanting the feare of God, ſaith, *I finde no fault in Chriſt: let us therefore chaſtiſe him, and ſend him away.* Whereas he ought to have reaſoned thus, *I find no fault in him: therefore let us ſend him away without chaſtiſement.*

Luk.23.14.

CAP. V.

Of Truth, and of Reverence in ſpeech.

TRuth of ſpeech is a vertue whereby a man ſpeaketh as he thinketh: and ſo conſequently, he ſpeaketh as every thing is, ſo farre forth as poſſibly he can. It is made a note of a righteous man, *to ſpeake the truth from the heart: and they that deale truely are Gods delight.*

Pſal.16.2. Prov.12.22.

This is alwaies required in all our doctrines, accuſations, defences, teſtimonies, promiſes, bargainings, counſels: but eſpecially in Iudges and Magiſtrates ſitting on iudgement ſeat, becauſe then they ſtand in Gods ſtead, who is truth it ſelfe.

Prov.17.7.

To this place belongeth *Apologie*, which is, when a Chriſtian called before a Magiſtrate, and ſtraightly examined of his religion, confeſſeth Chriſt boldly, and denieth not the truth.

Math.10.32.

Contrarie to this, is lying, cogging, gloſing, ſmoothing, diſſembling: as for example, Gehazi, after he had received money and garmentes of Naaman the Syrian againſt Eliſhaes will, he went and ſtood before his maſter, who ſaid unto him, Whence commeſt thou, Gehazi? who making it nothing to lie for a vantage, ſmoothed it over finely, and ſaide, *Thy ſervant went no whither.* To the like effect and purpoſe, report is made of a rich man that had two cheſts: the one whereof he calleth *all the world*, the other his *friend.* In the firſt he putteth nothing: in the ſecond he putteth all his ſubſtance. When his neighbour came to borrow money, he uſeth to anſwere, truely I have never a penie in all the world, meaning his emptie cheſt, but I will ſee (ſaith he) what my friend can do, looking thereby for intereſt by the money out of his other cheſt.

2.King.5.25.

This vice is very common, and it is a rare thing to finde a man that maketh a conſcience of a lie.

Lying is, when a man ſpeaketh otherwiſe then the truth is, with a purpoſe to deceive. Here note that there is great difference betweene theſe two ſpeeches, *It is an untruth*; and, *It is a lie.* The firſt may be uſed when a man ſpeaketh falſhoods. But in uſing the ſecond, we muſt be heedie and ſparing: for when a man is chalenged for a lie, three things are laide to his charge. I. That he ſpeaketh falſly. II. That he is willing to do ſo. III. That he hath a deſire and purpoſe to deceive.

Queſtion.

Queſtion. Whether may not a man lie, if it be for the procuring of ſome great good to our neighbour, or to the whole countrey where we are?

Anſwere. No: Reaſons are theſe. I. Lying is forbidden, [a] *as an abomination to the Lord.* II. [b] *We are not to do any evill that good might come thereof.* III. He which lyeth, in ſo doing conformeth himſelfe to the devill, who [c] is a lyer and the father thereof.

[a] Iam.3.12. Prov.12.22.
[b] Rom.3.8.
[c] Ich.8.44.

Obiect. I. Such lying is for our neighbours good and not againſt charitie.

Anſwere. No: for [d] *charitie reioyceth in the truth.*

[d] 1.Cor.13.6.

Obiect. II. The holy Scriptures have mentioned the lyes of the Patriarkes.

Anſwere. Wee muſt not live by examples againſt rules of Gods word.

Obiect. III. Rahab and the mydwives of Egypt in ſaving the ſpyes, and in preſerving the Iſraelites infants uſed lying, and are commended for their facts.

Anſwere. They are commended for their faith, not for their lying. The workes which they did, were excellent workes of mercie, and therefore to be allowed: and the doers failed only in the manner of performing them.

As truth is required in ſpeech, ſo alſo reverence to God and man.

Reverence to God is, when we ſo ſpeake of God and uſe his titles, that we ſhew reverence our ſelves, and move reverence in others. *If thou wilt not keepe* (ſaith the Lord) *and do all the words of this law (that are written in this booke) and feare the glorious & feareſull name, THE LORD THY GOD, then the Lord will make thy plagues wonderfull.* Deut.28.58.

Here take heed of all manner of blaſpheming, which is, when men uſe ſuch ſpeeches of God, as do either detract any thing from his Maieſtie, or aſcribe any thing to him, not beſeeming him: a ſinne of all other to be deteſted. Reaſons. I. A blaſphemer is viler then the reſt of the creatures: for they praiſe God in their kind, & ſhew forth his power, goodneſſe, and wiſedome: but he diſhonoureth God in his wretched ſpeech. II. He is as the madde dogge that flyeth in his maſters face, who keepeth him and giveth him bread. III. Cuſtome in blaſphemies ſheweth a man to be the child of the devill, and no child of God as yet. A father lying on his death bed, called the three children to him which he kept, and told them, that onely one of them was his owne ſonne, and that the reſt were onely brought up by him: therefore unto him he gave all his goods: but which of theſe was his naturall ſonne he would not in any wiſe declare. When he was dead, every one of the three children pleaded that he was the ſonne, and therefore that the goods were his. The matter being brought before a Iudge could not be ended: but the Iudge

was constrained to take this course: he caused the dead corps of the father to be set up against a tree, and commanded the three sonnes to take bowes and arrows, & to shoot against their father, and to see who could come neerest the heart. The first and second did shoote at their father & hit him, the third was angry with both the other through naturall affection of a child to a father, and refused to shoot. This done, the Iudge gave sentence that the two first were no sonnes, but the third onely, and that he should have the goods. The like triall may be used to know who be Gods children. Such persons with whom blaspheming is rife, are very devils incarnate, and the children of the devill, who rend God in pieces, and shoote him through with their darts, as it is said of the Egyptian when he blasphemed, that he *smote or pierced through Gods Name.*
Levit.21.11. *vaijkkobh.* Magistrates and rulers severally punish such as shall abuse their names, and they do it iustly: how much more then should blasphemers of Gods name escape without great punishment.

Againe, here we must be warned to take heede of that customable swearing, and also of periurie. It is a very strange sinne: for the periured person doth not only sinne himselfe, but withall he endevoureth to intangle God in the same sinne with himselfe.

Further, take heede least thou dost either make or recite the iests which are contrived out of the phrases of Scripture: which are very many and very usually rehearsed in companie. The oyle wherewith the tabernacle and the arke of the testament and the Priests were annointed, was holy: and therefore no man might put it to any other uses, as to annoint his owne flesh therewith, or to make the like unto it. [a] Pilate a poore Painym when he heard the name of the Sonne of God *was afraid:* and we much more ought to tremble at the word of God, not to make our selves merrie with it. And therefore the scoffing of Iulian the Apostata is very fearefull, who was wont to reach Christians boxes on the eare, and withall, bid them turne the other, and obey their maisters commaundement, *Whosoever shall smite thee on the right cheeke, turne to him the other also.* And he denied pay and like reward to his souldiers that were Christians, because he said he would make them fit for the kingdome of heaven, considering that Christ had said, *Blessed are the poore in spirit: for theirs is the kingdome of heaven.*

Exod.30.31.

[a] Ioh.19.8.

Math.5.39.

Here also men must learne to take heed of all maner of charmes and inchantments, which commonly are nothing els but words of scripture or such like, used for the curing of paines and diseases both in men and beasts. As for example, the first words of S. Iohns Gospell, *In the beginning was the Word, and the Word was with God, &c.* are used to be written in a paper and hung about mens necks to cure agues. But the truth is, such kind of practises are devillish. Patrons of charmes hold that in such words as are either divine or barbarous, is much efficacie. But whence is this

this efficacie? from God? from men? or from the devill? If it ſhall be ſaid from God; we muſt know that the word uſed in holy manner, is the inſtrument of God to convey unto us ſpirituall bleſſings, as faith, regeneration, repentance: but it doth not ſerve to bring unto us corporal health. Well then, belike wordes take vertue from the ſpeaker, and are made powerfull by the ſtrength of his imagination. Indeed of this opinion are ſome Phiſitions, as *Avicenna* and *Paracelſus*, who thinke that phantaſie is like to the ſunne, which worketh on all things to which his beames do come, and the latter that by imagination miracles may be wrought. But this opinion is fond, and the reaſons alleaged for it are without weight. For imaginations are no things but ſhadows of things. And as an image of a man in a glaſſe hath no power in it, but only ſerves to reſemble and repreſent the bodie of a man: ſo it is with the phantaſie and conceit of the mind, and no otherwiſe. And if imagination have any force, it is only within the ſpirits & humors of a mans owne bodie: but to give force to worke in the bodies of others it can not; no more then the ſhadow of one bodie can ordinarily cure the body of another on which it lighteth. Wherefore words uſed in the way of bodily cure, be they in themſelves never ſo good, are no better then the devils ſacraments: and when they are uſed of blind people, he it is, that comming under hand, worketh the cure, and by turning himſelfe into an angell of light, deludes them. But it were better for a man to die a thouſand times then to uſe ſuch remedies, which in curing the bodie, deſtroy the ſoule.

Paracel. lib. de Tartaro.

Laſtly, avoide all imprecations and curſings, either againſt men or other creatures: for God in iudgement to puniſh ſuch curſed ſpeaking, often brings to paſſe ſuch imprecations: as may appeare in the Iewes, who at the arraignment of Chriſt, cried ſaying, *His bloud be upon us and upon our children*: which imprecation is verified upon them till this day. At *Newburge* in Germanie a certaine mother curſed her ſonne, ſaying, *Get thee away, I would thou mighteſt never come againe alive*: the very ſame day he went into the water & was drowned. Againe, a mother brought her child to the Vniverſitie of *Wittenberge*, by reaſon he was poſſeſſed with an uncleane ſpirit: being demanded how it came to paſſe, ſhe anſwered in the hearing of many, that in her anger ſhe ſaid, *The devill take thee*, and thereupon preſently the child was poſſeſſed. And in our country men often wiſh the plague, the poxe, the peſtilence to their children, their ſervants, their cattell: and often it fals out accordingly.

Mat. 27. 25.

Lonicerus theat. hiſt. prec. eſt. 4.

Idem.

In the daies of king Edward, certain Engliſh ſouldiers (as I am certenly informed by a witneſſe then preſent) being by a tempeſt caſt upon the ſands on the coaſt of France, gave themſelves to praiers, & commended their ſoules to God, as in ſo great danger it was meete: but one among the reſt, deſperately minded went apart and cried out, ſaying, *O gallowſe claime thy right, gallowſe claime thy right.* Now the ſaid partie among

the reſt (as God would have it) eſcaped ſafe to land; and afterward living ſome ſpace of time in France, returned againe to England, where he was hanged for ſtealing of horſes: and thus according to his deſire the gallowſe claimed her right.

Reverence to man is in two reſpects, either becauſe he is created after the image of God, or becauſe he is above us in age, gifts, authoritie.

In the firſt conſideration, men muſt have care to give ſuch names to children as are proper and fit, uſuall & knowne: the ſignification whereof may admoniſh them of the promiſes of God, of godlines, or of ſome good dutie. And there be foure allowed ends of giving names. I. To preſerve the memorie of ſome thing by the name given, as Adam, Iſraell, Iſaac. II. To ſignifie ſome thing to come, as Euah, Abraham, Iohn, Peter. III. To preſerve the name and memorie of parents and kindred, which was uſed in the birth of Iohn Baptiſt. This cuſtome may ſtill be retained, if there be any good example in the auncetours that the child may follow. IV. That the life and profeſſion of good men may be revived in the renuing of their names.

Here we muſt take heed, in no wiſe to give to children, the proper names or titles of God, as Ieſus, Immanuel, &c.

Neither are the profeſſors of the Goſpell to be intituled by the names of ſuch as have bene famous inſtruments in the Church, as to be called
1.Cor.12.13. *Caluiniſts, Lutherans, &c. Now this I ſay, that every one of you ſaith, I am Pauls, and I am Apollos, I am Cephas, and I am Chriſts: Is Chriſt diuided? or was Paul crucified for you? either were ye baptized in the name of Paul?*

And it is a bold part of the peſtilent generation of Papiſts, who take to thēſelves the name of Ieſuits, wheras the like name of *Chriſtian* was giuē
Act.11.26. χρηματισαι. to the diſciples at Antioch not by the deuiſe of man, *but by diuine oracle.*
ſic Rom.11.4 As the changing of the name given in baptiſme is not to be allowed: ſo the varying of it according to the varietie of language, (if neither hurt nor fraud to any be intended therby) is not unlawful. Vpon this ground Saul is called Paul: and Chriſt cals Simon his diſciple otherwhiles Cephas, otherwhiles Peter. And very worthy divines in this age, that their writings might be read of the adverſaries, have in like ſort without offence varied their names. Melanćthon cals himſelfe Dydimus Faventinus, and Melangæus. Bucer intitles himſelfe Aretius Felinus: and Theodore Beze once writ himſelfe Nathaniel Nezechius.

Reverence to man as he is ſuperiour, is in uſing fit titles of reverence. Sara is commended in Scriptures for obeying her husband, and *for calling him Syr.* But exceſſe muſt here be avoided, when titles of honour
1.Pet.3.6. proper to God are given to men, as *head of the Catholike Church* to the Pope, *Ladie and Queene of heaven* to the mother of Chriſt. This fault
Mar.10.18. Chriſt reproveth in the young man, ſaying, *Why calleſt thou me good, there is none good but God.*

CAP.

CAP. VI.

Of Modestie and of Meekenesse.

MOdestie in speech hath diverse caveats: first, if a man speake any thing of himselfe, that is, in his owne commendation, let him alter the person and speake of himselfe as of another: *I know a man* (saith Paul, speaking of himselfe) *in Christ above fourteene yeares ago, &c. which was taken up into Paradise, and heard words which can not be spoken.* 2.Cor.12.2.
And Iohn saith of himselfe: *When Iesus saw his mother, and the disciple whom he loved, standing by, &c.* Here take heede of boasting, whereby men imitate the devill, who said, *All this power will I give thee, and the glorie of those kingdomes: for that is delivered unto me, and to whomsoever I will give it.* Ioh.19.26. Luk.4.6.

Againe, when a man shall have occasion to speake of his owne faults and corruptions, let him speake the uttermost against himselfe, as Paul called himselfe *the first of all sinners.* But if he be to mention any thing of himselfe, that may minister matter of commendation, let his speech rather incline to the defect, then to the excesse: as Paul saith, *I am least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.* 1.Tim.1.13, 15. 1.Cor.15.9.

Secondly, in the mentioning of things which move blushing, we are to use as seemely words as may be chosen. Gen.4.1. *Afterward Adam knew Hevah his wife, which conceived and bare Cain.* 1.Sam.24 4. *And when he came to the sheepecoates by the way where there was a cave, and Saul went in to cover his feete,* that is, do his easement.

Meeknesse also is required in communication, which is, when a man useth courteous and faire speech. *Put them in remembrance, &c. that they be courteous, shewing all meekenesse to all men, for we our selves also were in times past unwise, disobedient, &c.* Tit.3.2,3.

Meeknesse and gentlenesse shewes it selfe in Salutations, Answeres, and Reproofes.

For the first daily experience sheweth, that it maketh much for the maintayning of love, to call men by their proper names or surnames. And this was a signe of speciall favour that God called *Moses* by his proper name. Yet more convenient it is to salute our betters by names of honor or office. Thus the disciples call our Saviour Christ *Rabbi:* and it was the usuall manner among the Iewes, to call their betters *Ador,* that is, Lord, or Syr.

The formes of salutations are to be after the order practised in Scripture. An Angell saluted Gedeon thus: *the Lord be with thee thou valiant man.* And Boaz came to Bethlehem, and said to the reapers, *The Lord be with you:* and they answered, *The Lord blesse thee.* And the Angel saluted Marie, *Haile, freely beloved, the Lord is with thee, &c.* Christ cõming Iud.6.12. Ruth.2.4. Math 10.11, 12,13.

among his disciples, said, *Peace be among you*: and he taught them comming to any house to say, *Peace be to this house*.

By this it appeareth, that our cõmon formes of salutations are commẽdable: which are of divers sorts: as when one meets another, *God saue you*: when one goes away, *God be with you*: in the morning, *God giue you a good morning*: after noone, *God giue you a good euenning*: when one is going on his iourney, *God speede your iourney*: when one is working, *God speede you*: in eating, *much good doe it you*: when one hath a new office, *God giue you ioy of your office*: when one is sicke, *God comfort you, &c.*

And when children salute their fathers & mothers after this manner: *I pray you father blesse me: I pray you mother blesse me*: it is a seemely thing. For God hath made parents to be the instruments of blessing to their children, in nurturing them and praying for them: as the fifth commandement saith, *Honour thy father and thy mother, that they may prolong thy daies*. Now they prolong the childrens daies by praying to God for blessings on them, and by such like duties.

It is an use in all places, when a man neeseth to salute him by saying, *Christ help you*. But there is no cause why the words should then be used more then at another time. The reasons are. I. It is an old custome fetched from the Gentiles before Christ, and hath no ground at all: for they used with the like words to wish men health, because they thought neesing to be a sacred and holy thing: and because some take it to be a signe of vnhappie and evill successe, which indeed is otherwise. II. If there be any danger in the braine before neesing, when a man hath neesed the danger is past, as learned physitions teach: therfore there is no cause of the using such words then, more then at coughing.

Arist. de hist. animal. l. 1. cap. 10. & probl. sect. 33.

Plin. l. 28. c. 2.

Against the practise of saluting each other some things may be objected. I. Ioh. epist. 2. v. 10. *If there come any vnto you, and bring not this doctrine, receiue him not to house, neither bidde him God speede. Answere.* This place doth not forbid cõmon civilitie & curtesie of man to man: but only familiaritie and acquaintance with heretikes: yea such acquaintance & familiaritie as may seeme to give approbation and applause to their bad proceedings. II. Elisha sending Gehazi his seruant to lay his staffe on the dead childe of the *Sunamite*, bad him if he met any not to salute them, and if they spake to him not to answer them. 2. King. 4. 29. And when our Saviour Christ sent his disciples to preach in Iudea, he bad *thẽ to salute no man by the way*. Luk. 10. 4. *Answer.* The intent of these two places is not to forbid men to salute others, but rather to inioyne Gehazi and the disciples of Christ onely to omit for that time the practise of the duties of common curtesie, so farre forth as they might hinder or delay the performance of weightier affaires.

Our answers must be soft, that anger be neither kindled nor increased. *A soft answer putteth away wrath, but grieuous wordes stirre vp anger.*

Pro. 15. 23.

Nabal

Nabáll by churlish language provoked David to wrath, but Abigail by the cõtrary appeased him. *Gedeon spake gently to the men of Ephraim*, when they were angry against him, and appeased them. For the text saith, *When he had thus spoken, then their spirits abated towards him.* Therefore Salomon saith well, *A man commeth to am..n by the answere of his mouth, but how good is a word in due season.* 1.Sam.24.7.8. Iudg.8.3.

Now if any shall raile on us, our dutie is, not to raile againe. *Blesse them that persecute you, Blesse, I say, and curse not. Be courteous, not rendring evill for evill, neither rebuke for rebuke, but contrariwise blesse, knowing that ye be thereunto called, that you should be heires of blessing.* This thing was notably practised by David. Psal. 109.4. *For my friendship they were mine adversaries, but I gave my selfe to prayer.* And therefore in this case, either silence is to be used, or at the most, onely a iust & manifest defence of our innocencie to be made. Ezechias cõmaunded the people to be silent, & not to say any thing to the speech of Rabsachai now flattering, now threatning. When Eli spake hardly of Anna, & bad her put away her drunkennes, she answered, *Nay, my lord, I am a woman troubled in spirit, I have neither drunke wine nor strong drinke, but have powred out my soule before the Lord.* Thus Ioseph cleares himselfe saying, *I have done nothing wherfore they should put me in the dungeon.* And Daniel to Nabuchodonosor: *Into thee, O King, have I done no hurt.* And our Savior Christ whē the Iewes said unto him, *Say we not true, that thou art a Samaritane and hast a devill?* answered, *I have not a devill, but I honor my father, & ye have dishonored me.* And Paul being to make an apologie for himselfe begins thus: *Men and brethren, I have in all good conscience served God unto this day.* Rom.12.14. 1.Pet.3.4. 2.King.18. 36. 1.Sam.1.15. Gen.40.15. Dan.6.22. Ioh.8.48.49. Act.23.1.

Now when a man hath thus cleared himself, though his own word in his owne behalfe take no effect, yet let him patiently cõmit his cause to God, who in time will manifest the truth, and bring it to light: as David did, *Iudge me, O God* (saith he) *for I have walked in mine innocencie.* And againe, *The wicked watcheth the righteous, and seeketh to slay him: but the Lord will not leave him in his hand, nor condemne him when he is iudged.* Psal.26. Psal.37. 32.33.

Meeknes in reproofe is, when any shall admonish his brother of any fault for his amendmēt, with the like moderation that Chirurgeons use, who being to set the arme or legge that is forth of ioynt, handle it so tenderly, that the patient shal scant feele when the bone fals in againe. This counsell Paul giveth: *Brethren if any man be fallen by occasion into any fault, ye which are spirituall, restore such a one (or set him in ioynt againe) with the spirit of meekenes.* This was practised by Abraham towards Lot, whē their heardmē were at variance, saying, *Let there be, I pray thee, no strife betwen thee and me, neither betweene mine heardmen and thine: for we are brethren.* Gal.6.1. Gen.13.8.9.

And this is done foure waies. First, when we reprove a man generally, as Nathan did David, by a parable. Secondly, when in the roome of a reproofe we put an exhortation: in the exhortatiō insinuating an oblique 2.Sam.12.

reproofe, as when a man ſhall ſweare in his talke, I ſhall not neede alwaies to ſay, *Ye do very ill to ſweare, and ſo to diſhonour God*: but, I wil lap it up in the forme of an exhortation, as pilles are lapt in ſugar, by ſaying, *Yea and nay, yea and nay ſhall ſerve among us. Rebuke not an Elder, but exhort him as a father, and young men as brethren*, ſaith Paul to Timothie. 1.Tim.5.1. Thirdly, whē the reproſe is propoūded in a mans own perſon, as though he were faultie which reprooveth. Paul practiſed this: *Now theſe things, brethren* (ſaith he) *I have figuratively applied to mine owne ſelfe and Apollos for your ſakes, that ye might learne by us, that no man preſume above that which is written.* 1.Cor.4.6. Fourthly, when the fault is directly reprooved, but yet partly with prefaces, that we do it of love, that we wiſh well to the partie, that we ſpeake as conſidering our ſelves, that we alſo are in danger of the ſame fault: and partly by framing the reproſe out of the word of God, that the partie may ſee himſelfe, rather to be reprooved by God, then by us: after this maner the inferiour may admoniſh his ſuperiour, eſpecially when there is no other way of redreſſe, & he is to liſten, yeelding himſelfe tractable. Naaman is adviſed by his ſervant, who ſaid, *Father, if the Prophet had commaunded thee a great thing, wouldeſt thou not have done it: how much rather then, when he ſaith to thee, Waſh, & be cleane? Then went he downe and waſhed himſelfe ſeven times in Iordan.* Gal.6.1. 1 King.5.13.

When any ſhall in this manner be admoniſhed of a fault, they are to yeeld themſelves tractable and thankfull, and heartily glad of ſo good a friend. Notable is the ſpeech of the Pſalmiſt: *Let the righteous ſmite me, it is a benefite: and let him reprove me, it is the chiefe ointment, let it not be wanting to my head.* Pſal.141.5. And Salomon ſaith, *A reproofe entreth more into him that hath underſtanding, then an hundreth ſtripes into a foole.* Prov.17.10. And, *Open rebuke is better then ſecret love.* Prov.27.5.

CAP. VII.

Of Sobrietie, Vrbanitie, Fidelitie, and care of others good name.

SObrietie in iudgement is, when a man either ſuſpendeth his opinion of his neighbours ſayings or doings, or elſe ſpeaketh as charitably as he can, by ſaying as litle as may be, if the thing be evill: or by interpreting all in better part, if the ſpeech or action be doubtfull. Therefore do thus: deſpiſe not thy neighbour, but thinke thy ſelfe as bad a ſinner, and that the like defects may befall thee. If thou canſt not excuſe his doing, excuſe his intent, which may be good: or if the deed be evill, thinke it was done of ignorance: if thou canſt no way excuſe him, thinke ſome great temptation befell him, and that thou ſhouldeſt be worſe, if the like temptation befell thee: and giue God thankes that the like as yet hath not befallen thee. Deſpiſe not a man being a ſinner, for though he be evill to day, he may turne to morrow.

Here

Here is condemned all headie and raſh iudgement, whereby men make things either worſe then they are, or elſe they take and turne all things to the worſe part. Thus the devill dealt with Iob, ſaying, *Doth Iob feare God for nought, &c. but ſtretch out thine hand now and touch all that he hath, to ſee if he wil not blaſpheme thee to thy face.* Such was the dealing of Doeg with David. *I ſaw the ſonne of Iſhai* (ſaith he) *when he came to Abimelech the ſonne of Ahitub, who asked counſel of the Lord for him, & gave him victuals, & he gave him alſo the ſword of Goliah the Philiſtim.* Here the backbiter concealeth the neceſſarie circumſtances, whereby Abimelech might have bene excuſed, as that David asked bread being hungry, and that he told not Abimelech that he was out of Sauls favour: but he turneth all his ſpeech to this end, to bring the Prieſt into ſuſpitiō with Saul.

Mat. 7. 1. Iob. 1. 9. 11. 1. Sam. 21. 9.

Thus the Phariſes dealt. *Iohn came neither eating nor drinking, and they ſay, He hath a devill. The ſonne of man came eating and drinking, and they ſay, Behold, a glutton, and a drinker of wine, and a friend of Publicans and ſinners.*

Math. 11. 19.

Contrarie to this Sobrietie is *Flatterie*, wherby for hope either of favour or gaine, men, and eſpecially ſuch as are of dignitie and place, are ſoothed up in their ſinnes, and extolled above meaſure, even to their faces. As when Herod arayed in royall apparell, and ſate on the iudgement ſeat, and made an oration, the people gave a ſhout, ſaying, *The voyce of a God, and not of a man.* But marke what Salomon ſaith, *He that praiſeth his friend with a loud voice, riſing earely in the morning: it ſhall be counted to him for a curſe.* One being asked which was the worſt of all beaſts, anſwered, Of wild beaſts, the tyrant: of tame beaſts the Flatterer. And another ſaid, that Flatterers were worſe then crowes: for they eate onely dead carrion, theſe feed on living men.

Act. 12. 22. Prov. 27. 14.

And of all kinds of Flatterie, that is the worſt when a man ſhal ſpeake faire to his neighbors face, and praiſe him; but behind his backe, ſpeake his pleaſure, and even cut his throat. David complaineth of his familiar friend that *the words of his mouth were ſofter then butter, yet warre was in his heart: that his words were more gentle then oyle, yet they were ſwords.* The Phariſes behind Chriſts backe tooke counſell how they might intangle him in talke; but before his face they ſay, *Maſter, we know that thou art true, and teacheſt the way of God truely, neither careſt thou for any man: for thou conſidereſt not the perſon of men.*

Pſal. 54. 11. Math. 24. 16.

Vrbanitie is a grace of ſpeech, whereby men in ſeemely manner uſe pleaſantneſſe in talke for recreation, or for ſuch delight as is ioyned with profit to themſelves and others. The Preacher ſaith, *There is a time to laugh, and a time to weepe. When the Lord brought againe the captivitie of Sion, we were like them that dreame. Then was our mouth filled with laughter, and our tongue with ioy.*

Eccleſ. 3. 4. Pſal. 126. 1, 2.

Now this mirth muſt be ioyned with the feare of God, otherwiſe

Eccles.2.2. Salomon saith well, *I haue said to laughter, thou art madde: and of ioy, what is that thou doest?* And Christ saieth, *Woe to you that now laugh,* Luke 6.25. *for yee shall weepe*. Secondly with compassion and sorrow for Gods people in affliction and miserie. *They drinke wine in bowles, and annoint themselues with chiefe ointments, but no man is sory for the affliction of Ioseph.* Amos.6.6. Thirdly, it must be sparing and moderate. Paule condemneth such as 2.Tim.3. are *louers of pleasures, more then of God.* Fourthly, it must be void of the Heb.11. practise of sinne. Moses is commended that *he refused the pleasures of sinne.*

The usuall time of mirth is at meates. And here Samsons practise Iudg.14.12. may be followed, who at his mariage feast propounded a riddle or hard question to his friends. And Ambrose thinketh that hee did this to stop the mouthes of talkers, and to occupie their wits.

Luke 11.37. & 14.1. & 22. 15. With all it must be remembred to be a Christian duetie, even at the table to maintaine talke of religion, and of duties of godlinesse, after the practise of our Saviour Christ: though many upon litle ground thinke otherwise. Tertullian recordeth of the Christians of his time, that *Apol.c.39.* they used in their loue-feastes to talke together, as considereng with themselues that they had God himselfe as an eare-witnesse to them. Chrysostome of this point saith well: *I would to God* (saith hee) *that in tauernes* *Hom.2.in 2. Thess 2.cap.* *and feastes, and at bathes, men would talke and dispute of hell: for the remembring of hell would hinder a man from falling to hell.* And it was the maner of the Primitive Church at Dinner and Supper to use the reading of the *August epist.* Scriptures: *When yee come to the table* (saith Augustine) *heare that* 109. *which is reade according to custome, without any stirre or striving: that your mouthes may not only receive the meate, but your eares may hunger after the word of God.* And this ancient custom is to this day retained in the Colledges of the Vniversitie of Cambridge.

And this holy reioycing at meates is specially to be used with such as Prov.23.8. are godly. As Solomō saith, that he *which eateth at the couetous mās table,* *shall vomite his morsels, and shall loose his sweete wordes.* The faithfull at Actes.2.46. Ierusalem did breake bread *togither, with gladnesse and singlenes of heart.*

Question. Whether iesting be tollerable in any sort, or not?

Answer. That iesting which standeth in quippes, taunts, and girdes, which serveth onely for the offence of some, with the delight of others Ephes.4.25. is not tollerable: because *all speech must edifie, and minister grace to the hearers:* neither doth it agree with Christian gravitie and modestie. But

1 two kinds of iesting are tollerable: the one is moderate and sparing

2 mirth, in the use of things indifferent, in season convenient, without the least scandall of any man, & with profite to the hearers. The second is that which the Prophets used, when they iested against wicked persons, yet so, as withall they sharpely reprooved their sins. *At noone Eliah* 1.Kin.18.27. *mocked them, & said, Cry aloude, for he is a god: either he talketh or pursueth* 2.Kin.2.23. *his enemies, or is in his iourney, or it may be he sleepeth and must be awaked.* Isai.14.11.

As

As for laughter, it may be uſed: otherwiſe God would never have given that power and faculty unto man: but the uſe of it muſt be both moderate and ſeldome, as ſorrowe for our ſinnes is to be plentifull and often. This we may learne in Chriſtes example, of whom we read that he wept three times, at the deſtruction of Ieruſalem, at the raiſing of Lazarus, & in his agonie: but we never reade that he laughed. And ſpecially remember the ſaying of Chryſoſtome, *Si risus in Eccleſia diaboli opus eſt*, that is, to move laughter in the Church, is the worke of the diuell. Luke.19. Ioh.11. Hebr.5.7.

Fidelitie is conſtancie in all our lawfull ſayings and promiſes.

A promiſe is to be made with this condition (if God will) and then if a man be prevented by death, or by any like meanes, he is not to be blamed: otherwiſe a mans lawfull word and promiſe bindeth him according to the will and pleaſure of him to whom it is made. Iames.1.15. 1.Chr.13.2. 2.Cor.1.17. 23.

Now if afterward it be hurtfull to him that made it, he may crave to be free from his promiſe: and libertie being graunted, take it. But a promiſe bound with an oath is to be kept, though private hinderances followe: yet ſo, as the Magiſtrate may order the matter, and proceed in equitie, that the dammage may be the leſſe. Pſal.5.4.

The laſt grace which is to be uſed in ſpeech is care of our neighbours good name, which is farre *better to him then great riches*. Prov.22.

Here is condemned the tale-bearer, which of an evill minde telleth a thing of another, to bring him into hatred, or to revenge himſelfe, or to get ſomething, which otherwiſe he could not obtaine.

This tale bearing is of divers ſortes. One is, when men whiſper abroad ſecretely the fault of another, whereas they ſhould rather admoniſh the partie, as *Cham* when he had ſeene his fathers nakedneſſe, ranne ſtraite and told his brethren. The ſecond, when they adde to or change the thing ſaid or done, as it ſerveth for their purpoſe. Some of the witneſſes which came againſt Chriſt, charged him to ſay, *I will deſtroy this temple which is made with handes, and in three daies build an other without handes*. Where firſt they change his meaning; for Chriſt ſpake of the temple of his bodie. Secondly, they adde to the wordes, For Chriſt ſaide not, *I will deſtroy this temple*: but, *deſtroy ye this temple*. Therefore the holy Ghoſt noteth them with the name of *falſe witneſſe bearers*. The third, when men ſurmiſe, and tell that which was never done. When Ieremy was going out of Ieruſalem to the land of Beniamin, and was in the gate of Beniamin, Irijah tooke him, and ſaid, Thou flieſt to the Chaldeans. Then ſaid Ieremie, that is falſe, I flie not to the Chaldeans, but he would not heare him. The fourth is the coloured tale-bearing, when one ſpeaketh evill of another, with fine prefaces and preambles, fayning that he is very ſorie that his neighbour hath done ſuch or ſuch a thing: that he ſpeaketh it not of malice, but of a good mind: that he is conſtrained to ſpeake: that hee Rom.1.30. Geneſ.9. Mat.26.60.61 Iere.37.13.

ſpeaketh not all he could ſpeake: that the partie to whom the tale is told must keepe it ſecret. Luthe writeth of this fault very well. *This vice* (ſaith hee) *whereby we tell abroad the things which wee heare of others, and take them in worſe part is very rife, and of great force to ſow diſcordes: the rather, becauſe it often ſhewes it ſelfe under the pretence and name of counſell and good advice. And it is a notable viſard for a tale bearer to transforme him ſelfe into an angell of light, and vnder zeale for Gods glory to backebite and accuſe his neighbour of hereſie, errour, and wicked life.*

Vpon Pſal. 15.3.

Therefore the Prophets meaning is, that we ſhould conceale the evils that be in our neighbour, and not ſpeake them to others, though he be an enemie and deſerve it at our hands, and onely ſpeake of thoſe good things in him which ſeeme to preſerve concorde: for this wee would that men ſhould doe unto us. Yea, and let vs take heede that wee iudge not or condemne any mans ſaying or doing raſhly. Auguſtine ſaith, *that this was the care which his mother had towardes her enemies. To doe this is a notable point of iuſt dealing, but indeed there is no mā utterly without this fault in this life: ſuch is our wretched ſtate in this world. For though ſom are of this mind, that they deſire not to have other mens wantes tolde them, and will not take all in worſe part, yet if they be tolde and taken in worſe part of others, they can willingly heare them, neither will they checke the teller, but ſuffer badde ſurmiſes to take place with them. But* Gedaliah *the ſonne of* Ahicham *excelled in the contrarie vertue, who choſe rather to hazarde his life, then to ſuſpect evill by Iſmaell.*

Confeſſ. li. 9.

Ierem. 40.

This tale-bearing is the cōmon table talk in England: & it is wonderfull to ſee, how thoſe who are otherwiſe godly, are overtaken with it: but men muſt learne to ſtand more in awe of Gods commaundement, and alſo to conſider that the ſame thing a man ſpeaketh of another, commeth home againe by his owne doore. Such as uſe tale-bearing and backbiting, are by Gods iuſt iudgement paide home in the ſame kinde: and hereupon Chriſt ſaieth, *Iudge not that ye be not iudged, for with what iudgement yee iudge, yee ſhall be iudged.* Wherefore when men ſhall enter any evill communication of others, we are to interrupt it by other talke, as not regarding it.

Here remember, that when governours and magiſtrates ſhall uſe hard words, not in the way of defamation, but for the reprooving of a vice, it is not to ſlaunder: as, *O fooliſh Galathians: O generation of vipers.* And Chriſt tearmeth *Herod*, Foxe.

Galat. 3.
Math. 3.

CAP. VIII.

Of the bondes of Trueth.

THus much of grace in ſpeech. Now followeth bonds of truth, whereby the trueth of our talke is teſtified and confirmed.

There

There are three: A ſimple aſſertion, an aſſeveration, an oath.

A ſimple aſſertion, is either a ſimple affirmation, as *yea, yea:* or a ſimple negation, as *nay, nay.* And they are to be uſed onely in our familiar and common talke. *Let your communication be yea, yea; nay, nay: and whatſoever is more, commeth of evill.* Mat. 5.

If the truth which we affirme or denie be doubtfull or contingent, then ſuch clauſes as theſe (*It is ſo, or, it is not ſo as I thinke, as I remember, as I take it*) are to be added. If one ſhall ſay, *It is ſo*, and afterwardes it prove otherwiſe, he receiveth diſcredite, becauſe he ſpake an untruth. But if he ſhall ſay, *I thinke it is ſo*, though it fall out otherwiſe, yet he ſaveth his credite, becauſe he deceiveth not, but only is deceived.

An aſſeveration is a forme of ſpeech, whereby one doth vehemently affirme or deny any thing: as when a man ſhall ſay, *Verily, in truth, in very truth, without all doubt, &c.* Theſe and ſuch like are not to be uſed at every word: but then onely when a truth of greater importance is to be confirmed. When the falſe prophets among the Iewes and the Prieſts would not beleeve that Ieremie was ſent of God: what ſaith he? not ſimply, *The Lord hath ſet me:* but, *In truth the Lord hath ſent me.* Our Saviour Chriſt, when he uſed to ſpeake any weightie matter, uſed to ſay, *Amen, Amen, Verily, verily,* which is a plaine aſſeveration: for *Amen* is more then a ſimple affirmation, and it is leſſe then an oath, as the very ſence of the word doth import: which is no more, but *Truely, Certainely.*

The third is an oth, which muſt not be made by any thing in heaven or earth, but only by the Name of God alone.

It muſt be uſed as the laſt refuge and remedie of all. For when any truth of great importance is to be confirmed, and all ſignes, evidences, proofes, witneſſes, faile amōg men on earth: then we may lawfully fetch the Lord as a witneſſe from heaven, who is the knower of all truth.

And in this caſe an oth may be taken; either publikely before a Magiſtrate, or privately among private perſons, if it be done with reverence and conſideration, as it was betweene Iacob and Laban. Gen. 31. 53.

CAP. IX.

What is to be done when we have ſpoken.

After a man hath ſpoken his mind, very few wordes more are to be added. He that hath knowledge ſpareth his words. *In many wordes there can not want iniquitie: but he that refraineth his lips is wiſe.* Prov. 17. 25.

He that ſpeaketh many words, ſpeaketh either falſe things or ſuperfluous, or both: as when a river overflowes, the water gathereth much ſlime: ſo many words many faults. When a veſſell being ſmitten makes a great noiſe, it is a token that it is emptie: and ſo the ſound of many

words shewes a vaine heart. The Gentiles have said, that God gave a man one tongue and two eares, that he might heare more and speake lesse. Valerius Maximus reporteth of Xenocrates, that being in the company of some that used railing speeches, held his tongue: and being asked why he did so, answered, *That it had repented him that he had spoken, but it never repented him that he had held his peace.* And the proverbe is, *He that will speake what he will, shall heare what he would not.* To the framing of our speech Ambrose requireth three things: a yoke, a ballance, and a metwand: a yoke, to keepe it in stayed gravitie: a ballance, to give it weight of reason: a metwand, to keepe it in measure and moderation.

Offic. lib. 1.

This rule must be practised carefully, for the avoiding of chiding, brawling, and contention. *Let nothing be done by contention*, Phil. 2. 3. Let students and schollers learne to practise this: for what shall an other mans opinion hurt thee: though in reasoning he be not of thy mind in every point.

Here take heede of the spirit of Contradiction, whereby some by thwarting and contradicting every man, at length proove either obstinate heretikes, or lewd Atheists, and make no bones to contradict the holy Ghost, and to call the scriptures in question, and dispute that there is no God.

Acts. 20. 7.

Now if a man speake necessarie things, though hee continue his speech till midnight, as Paul did, it can not be called immoderate or superfluous talke.

CAP. X.

Of Writing.

ALL this which is set downe concerning speech, must as well be practised in writing as in speaking. Whereby are condemned ballads, bookes of love, all idle discourses and histories, being nothing else but enticements and baits unto manifold sinnes, fitter for Sodome and Gomorrah, then for Gods Church. And it must be followed as well in speaking of Latine or any other tongue, as English, which students have not marked: for whereas they will not sweare in English, yet in Latine they make no bones of it, saying, *Mehercule, medius fidius, edipol, per deos immortales.* And whereas they hold but one God in iudgement, yet in their Latine exercises they speake of *Iupiter* and of the *immortall gods*, after the manner of the heathen. What a shame is this, that a Christian, and that in Christian schooles, should either be ashamed or not use to speake as a Christian, but as Atheists do? If thou have many tongues and knowest not how to use them well: he which hath but his mother tongue, ordering it aright, is a better linguist then thou.

CAP.

CAP. XI.

Of Silence.

WIſe and godly ſilence is as excellent a vertue as holy ſpeech: for he knoweth not how to ſpeake which knoweth not how to hold his tongue. The rule of our ſilence muſt be the law of God. By meanes of which, wiſe conſideration muſt be had, whether the thing which we have in mind be for Gods glorie, and our neighbours good: which done, we are anſwerably to ſpeake or to be ſilent.

Here muſt be conſidered the things of which ſilence muſt be uſed, and the perſons before whom. The things are many. Firſt, if any truth be to the hinderance of Gods glorie, or of the good of our neighbour, it muſt be concealed.

The concealing of the truth is either in whole or in part. In whole, when the ſpeaking of the leaſt word is hurtfull: As for example, the father and the ſonne are both ſicke at once: the ſonne dieth firſt, the father asketh whether his ſonne be dead or not: if it be ſaid no, an untruth is told: if yea, then the fathers griefe is increaſed, and his death haſtened: therefore ſilence is the beſt. In daies of perſecution holy Martyrs have choſen rather to ſuffer death then to reveale their brethren, that have bene of their private aſſemblies with them. *Aug lib. ad Conſer.*

The concealing of a thing in part is, when a man ſpeaketh a little of the truth, and concealeth the reſt. Which is warranted in all good and lawfull proceedings, which manifeſtly tend to the glorie of God. When Samuel is ſent to annoint David, he anſwereth the Lord and ſayth, *How can I go? for if Saul heare of it he will kill me. Then the Lord anſwered, Take an heyffer with thee, and ſay, I am come to doe ſacrifice to the Lord: and call for Iſhai to ſacrifice, and I will ſhew thee what thou ſhalt do, and thou ſhalt annoint unto me him whom I ſhall name unto thee.* 1. Sam. 16. 1,2,3. When Ieremie had ſhewed king Zedekiah how he might eſcape death, then the king ſaid unto him, *Let no man know of theſe words, &c. but if the Princes underſtand that I have talked with thee, and they come unto thee, and ſay unto thee, Declare unto us what the king hath ſaid unto thee, &c. then ſhalt thou ſay unto them, I humbly beſought the king that he would not cauſe me to returne to Ionathans houſe to die there.* Ierem. 38. 24,25,26. And afterward he ſo anſwered, and the matter was not perceived. The like was practiſed by Paul, Acts. 23. 6.

Secondly thou art to conceale thine owne ſecrets. Sampſon revealing his owne ſecret, Judg. 14. overthrew himſelfe. If thou deſire eaſe by revealing, then tell them but to few, and to ſuch as are faithfull.

That which thou wouldeſt not have knowen, tell no man: for how ſhall another keepe thy counſell, when thou canſt not doe it. Keepe thy friends ſecret likewiſe, if it be not hurtfull: and let miniſters conceale

the ſinnes and wantes that trouble the conſcience of ſuch as are dying. Let magiſtrates conceale things done in the Senate, eſpecially concerning warre, leſt they be revealed to the enemy.

If God bring any ſtrange thing to paſſe, ſpeak not boldly of it, but
Iob.39.37. rather in ſilence wonder. Iob at the conſideration of Gods Maieſtie in his workes, ſaith, *Behold, I am vile: what ſhall I anſwere thee? I will lay my hand upon my mouth.* Nadab & Abihu for offering incenſe with ſtrange fire before the Lord, were both deſtroyed with fire, which being done, Moſes told Aaron that God would be ſanctified in them that come nere
Levit.10.3. him, & be glorified before all the people: & then the text ſaith, *but Aarõ held his peace.* When Peter had taught the Gentiles, and after returned to Hieruſalem, they of the circumciſion contended with him: he then rendreth a reaſon of his fact, which being made, they were ſilent. For ſo
Acts.11.18. the text is, *When they heard theſe things, they held their peace, and glorified God.* When Gods iudgements befall men among us, if we ſpeak any
Pſal.41.1. thing we muſt iudge charitably. *Bleſſed is he that iudgeth wiſely of the poore, the Lord ſhall deliver him in the time of trouble.*

Thirdly, the infirmities and ſinnes of our neighbours are alwaies to be concealed, unleſſe it be in the caſe before named, that wee finde our
Prov.17.4. ſelves called of God to ſpeake. *Hee that covereth a tranſgreſſion ſeeketh love.* If God in mercie cover his ſinnes, why ſhouldeſt thou reveale
Prov.19.11. them? Salomon ſaith, *It is the glory of a man to paſſe by an infirmitie.*

Fourthly, all unſeemely matters, all things unknowen, things which concerne vs not, things above our reach are in ſilence to be buried.

The perſons before whome ſilence muſt be uſed, are theſe. I. Malitious enemies of religion: *Give not that which is holy unto dogs: neither caſt*
Mat.7.6. *your pearles before ſwine.* This was among the reſt one cauſe of the ſi-
Mat.27.14. lence of Chriſt before Caiphas and Pilate. II. Before Magiſtrates in their open courtes: where ſuch as come before them are not to ſpeake till
Acts.24.10. they be bidden. *Then Paul after that the governour had beckened vnto him that he ſhould ſpeake, anſwered.* III. In the preſence of our elders and betters, who muſt have leave and libertie to ſpeake firſt, and muſt of o-
Eccluſ.32.8. thers be heard with ſilence. The practiſe of this was in Elihu to Eliphaz
Iob.32.6. and Bildad. A companie of men (as ſome ſay) is like to the Alphabet,
Eccluſ.7.5. 11. in which are vowels, halfe vowels, & funtes; vowels are old men, learned, wiſe, expert: halfe vowels, are yong men & women, who are then only to ſpeake when they are asked: mutes, are the ſame parties, who being not
Titus.2.9. occaſioned, are in ſilence to heare their betters. And here all ſervants and children muſt remember when they are iuſtly reprooved, to be ſilent, & not to anſwere any thing againe. IIII. Fooles and pratlers are not to be anſwered, unleſſe it be to let them ſee their folly.

CAP. XII.

An exhortation to keepe the Tongue.

THus have I in part ſet downe how the tongue is to be governed: and I heartily deſire, that all Chriſtians would put theſe rules in practiſe. Reaſons. I. *If any man ſeeme to be religious, and reſtraine not his tongue, he deceiveth himſelfe, and his religion is in vaine.* Iames.1.26. II. The man of an evill tongue, is a beaſt in the forme of a man; for his tongue is the tongue of a ſerpent, under which lyeth nothing but venim and poiſon: nay, he is worſe then a ſerpent: for it can not hurt, unleſſe it be preſent to ſee a man, or to bite him, or to ſtrike him with his tayle: but he which hath not the rule of his tongue, hurteth men as well abſent as preſent, neither ſea nor land, nor any thing can hinder him. And againe, his throat is like a grave that hath a vent in ſome part, and therfore ſendeth foorth nothing but ſtinke and corruption. Pſal.140.3. III. As the holy men of God when they preached, had their tongues, as it were, touched with a cole from the altar of God: and as godly men when they ſpeake graciouſly, have their tongues enflamed with the fire of Gods ſpirit: ſo contrariwiſe, when thou ſpeakeſt evill, thy tongue is kindled by the *fire of hell:* and Sathan comes from thence with a cole to touch thy lips, and to ſet them on fire to all maner of miſchiefe. Iſa.6.6. Math.3.11. Iames.3.6. Chryſoſtome ſaith that when men ſpeake good things, their tongue is the tongue of Chriſt: but all maner of ungodly and curſed ſpeaking is the devils language. *Chryſ. hom.79. in Matt.* IIII. The moderating of the tongue is a matter of great difficultie. S. Iames ſaith, *The whole nature of beaſts and of birds, and of creeping things, &c. but the tongue can no man tame: it is an unruly evill.* Iam.3.7.8. Pambus, one without learning came to a certaine man to be taught a Pſalme: who when he had heard the firſt verſe of the 38. Pſalme, *I ſaid, that I will keepe my waies that I offend not in my tongue*, would not ſuffer the next verſe to be read, ſaying, this verſe is enough, if I could practiſe it. And when his teacher blamed him, becauſe he ſaw him not in ſixe moneths after, he anſwered, that he had not yet done the verſe. And one that knew him many yeres after, asked him whether he had yet learned the verſe. I am fortie yeares old (ſaith he) and have not yet learned to fulfill it. Now then, the harder it is to rule the tongue, the more care is to be had therein. *Hiſt. Tripar. lib.8.cap.2.* V. The ſtrange iudgements of God for the abuſe of the tongue, eſpecially, in blaſphemies and periuries are many and fearefull. Three men conſpired together againſt Narciſſus Biſhop of Hieruſalem, a man that led a godly and blameleſſe life, and they charged him with a moſt haynous crime: all three confirme their accuſation by othe. The firſt wiſheth, if it were not ſo, that he were burnt. The ſecond, that he might die of the iaundiſe. The third, that he might looſe his eyes. Afterward in proceſſe of time, the firſt had his houſe ſet on fire in the night, and he with all his family

Gods iudgement for the abuſe of the tongue. *Euſeb.l.6.c.8.*

was burnt. The ſecond had the iaundiſe from the head to the ſole of the foote, and died thereof. The third ſeeing what was befallen theſe twaine, repented, and confeſſed the conſpiracie againſt Narciſſus, and yet for all that he loſt his eyes.

Foxe Act. Mon. Againe, in the dayes of Q. Mary, as *Iames Abbes* was led by the Shiriffe to execution, diverſe poore people ſtood in the way and asked their almes: he then not having any money to give them, did put off all his apparell ſave his ſhirt, and gave it unto them, to ſome one thing, to ſome another: in the giving whereof he exhorted them to be ſtrong in the Lord, and to ſtand ſtedfaſt to the truth of the Goſpell. While he was thus inſtructing the people, a ſervant of the Shiriffes going by, cryed out a loud, and blaſphemouſly ſaid: Beleeue him not good people, he is an hereticke, and a mad man out of his wit: beleeve him not, for it is hereſie that he ſaith. And as the other continued in his godly admonitions, ſo did this wicked wretch blow foorth his blaſphemous exclamations, untill they came unto the ſtake where he ſhould ſuffer. But immediatly after this martyr was bound to the ſtake and fire put to him, ſuch was the feareful ſtroke of Gods iuſtice upon this blaſphemous rayler, that he was there preſently in the ſight of al the people ſtricken with a frenſie, wherewith he had before raylingly charged that good martyr of God: who in this furious rage and madneſſe, caſting off his ſhoes and the reſt of his clothes, cried out unto the people, and ſaid: thus did *Iames Abbes* the true ſervant of God, who is ſaved, but I am damned: and thus ranne he about the towne of Burie, ſtill crying, that *Iames Abbes* was a good man and ſaved, but I am damned.

Act. Mon. Foxe. Againe, children ſitting in companie together, fell into communication of God, and to reaſon what Gods was. And ſome ſaide one thing, ſome another: among the reſt, one ſaid, He is a good old father: to which another, named *Dennis Benfield*, replyed with a moſt outragious blaſphemie: What, he (ſaid ſhe) is an old doting foole. But ſhortly after this young gyrle was ſo ſtricken, that all the one ſide of her was blacke, and ſhe became ſpeechleſſe, and died.

Idem. Againe, one *Leaver* a plough-man, rayling, ſaid that he ſaw the evill favoured knave *Latimer* when he was burned: and alſo in deſpite, ſaid, that he had teeth like an horſe. At which time and houre, as neere as could be gathered, the ſonne of the ſaid Leaver moſt wickedly hanged himſelfe.

Idem. Againe, In the time of K. Edward, a young gentleman of Cornwall being in company with other moe gentlemen together with their ſervants, being about the number of twentie horſemen, among whom this luſtie yonger entred into talke, and beganne withall to ſweare, and uſe ribauld ſpeech, being gently reprooved, the young gentleman tooke ſnuffe, and ſaid to the reproover, Why takeſt thou thought for me? take

thought

thought for thy winding ſheete: well, quoth the other, amend, for death giveth no warning: for aſſoone commeth a lambs skinne to the market, as an old ſheepes skinne. Gods wounds (ſaid he) care not thou for me: raging ſtill in this manner worſe and worſe in wordes, till at length paſſing on their iourney, they came riding over a great bridge, ſtanding over a piece of an arme of the ſea, upon which bridge this gentleman ſwearer ſpurred his horſe in ſuch ſort, as he ſprang cleane over with the man on his backe, who as he was going, cryed, ſaying, Horſe and man and all to the devill.

Againe, there was a ſerving man in Lincolnſhire, who had ſtill in his mouth an uſe to ſweare *Gods precious blond*, and that for very trifles: being often warned by his friends to leave the taking of the Lords bloud in vaine, did notwithſtanding ſtill perſiſt in his wickedneſſe, untill at the laſt it pleaſed God to acite him firſt with ſickneſſe, and then with death: during which time of the Lords viſitation, no perſwaſion could move him to repent his foreſaid blaſpheming, but hearing the bell to toll, did moſt hardly in the very anguiſh of his death, ſtart up in his bed, and ſware *by Gods blond this bell tolled for me.* Whereupon immediatly the bloud aboundantly from all the ioynts of his bodie, as it were in ſtreames, did iſſue out moſt fearefully from mouth, noſe, wreſtes, knees, heeles, and toes, with all other ioynts, not one left free, and ſo dyed. P. Stubbes booke printed 1581.

Theſe and ſuch like iudgements muſt be as warnings from heaven to admoniſh us, and to make us afraid of the abuſe of the Tongue: eſpecially when it tendeth to thé diſhonour of God. And we are to imitate the example of *Policarpe* the Martyr, who when he was bidden to take his oath, and curſe Chriſt, anſwered, Foureſcore and ſixe yeares have I bene his ſervant, yet in all this time hath he not ſo much as once hurt me: how then may I ſpeake evill of my King and Soveraigne Lord, which hath thus preſerved me? VI. Laſtly, God hath honoured thy tongue with the gift of ſpeech and utterance: and the great excellency of this gift thou ſhouldeſt perceive, if thou wereſt ſtricken dumme for a time. Therefore let thy tongue be applyed to the honouring of God, and to the good of thy neighbour.

FINIS.

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